

A R T

OF ENGAGING the

A F F E C T I O N S

O F

W I V E S,

T O T H E I R

H U S B A N D S.

Translated from the *FRENCH*
of M. *****

The SECOND EDITION.

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THE
P R E F A C E.

THE Importance which it is of to Mankind, to preserve and insure domestic Happiness, has in most Countries given Rise to Expedients for regulating the Conduct of the Fair Sex, and securing the Honour and Repose of Families. Hence, often, Legislators have enacted the severest Laws against the Infidelity of Wives : Hence at present, not only among the Asiatic Nations, but

even in Spain and Italy, they are entirely abridged of that innocent Liberty, which is equally their natural Right as it is ours, only from an unreasonable Jealousy of their abusing it ; and sometimes free Governments, thro' a wrong Bias, have follow'd the Example of the most tyrannical.

How far the Terror of sanguinary and penal Laws, or the Rigour of constant Confinement, are ineffectual to obtain the Ends intended, Experience manifestly evinces. The former Method has too generally had the same Effect as Persecution in Religious Matters ; that is,
it

it has only contributed to increase the Evil it was intended to remove. Our Author justly observes, that Violence and Severity are by no means proper to influence the Fair Sex. Laws may indeed contribute to make Women more circumspect and secret in their Amours, but can have little Influence on their Inclinations. As to private Restraint, it has this additional Disadvantage; that Women must naturally bear the Tyranny worse, when exerted by those from whom they should expect a great Degree of Confidence as well as Tenderness.

It

It is the peculiar Boast of the British Nation, that the better part of our fair Country Women are not less distinguish'd by their Virtue than their Beauty; and as by our Laws they are entitled to Privileges unknown but in this Land of Liberty; so to their Honour it is acknowledged by Foreigners, that there are fewer Instances of Infidelity to be met with amongst us, than in those Countries where the most rigid Precautions are continually observed.

The

*The Methods proposed by our Author * for engaging the Duty and Affection of Wives are of a more rational and gentle kind, suited to the Delicacy and Mildness of the Sex, and consequently such as bid fairest for Success: He seems to be well-acquainted with Nature, and how far the Passions influence the Female Mind: He discovers thro' his whole Piece, for the Ladies, both the Complaisance of the Gentleman, and the plain Sincerity of the*

* The French Author's Title is *L'Art de rendre les Femmes fidelles*, which it was thought proper to soften in the English Title.—This little Piece is anonymous, and was publish'd at *Versailles An. 1713*, containing 120 Pages in 12mo.

Friend.

Friend. *It is therefore to be hoped that his Counsels will have their full Effect on those for whom they are design'd, especially as they are supported by just Reasoning ; and there is the more Likelihood that the Methods he proposes will succeed, since they are the same recommended by our elegant and polite Poet, in the Moral to Hans Carvel :*

Be to their Virtues *very* kind !
 Be to their Faults a *little* blind ;
 And clap the *Padlock* on the Mind. }

THE
ART
OF SECURING the
AFFECTIONS
OF
Wives to their Husbands.

CHAP. I.

DESIGN of the WORK.

WOMAN is not to be reckon'd amongst those Goods which Nature has given in common to Men. One Man is entitled to the Possession of no more than one Female. This, however, is an individual Blessing, that will admit of no Partnership. In the mean time, as Experience has shewn that

Woman
not de-
sign'd by
Nature as
Common.

B

Women

Women can defraud their Husbands of this Property ; and as our Sex are justly sensible of this Disgrace, I would point out to them the Causes of Female Infidelity, and the Way to prevent their Effects.

C H A P. II.

*Of MARRIAGE, and the Infidelity
of either Sex.*

TH E R E is, of all the Conditions of Life, none that seems more natural and convenient than Marriage. The Individuals of each Sex may be considered as imperfect Beings, which require to be mutually united in order to become perfect ; and Nature, who seems interested in this Union, invites them to it by the most attractive and powerful Motives ; such as the Enjoyment of the tenderest and warmest Desires ;

Desires; the Pleasure of Society, of Advan-
 mutual Counsels and Assistance in ^{tages of} Marriage.
 their Affairs; the Comfort of a
 Partner to share their Prosperity, or
 support and relieve them under Mis-
 fortune. Such are the Benefits of
 Marriage. The Cares of Business
 are softened by domestic Peace and
 Tranquility: A Man finds his Life
 and Fortune secured at Ease, by the
 Possession of *another Self*, from whom
 nothing can separate him in Life;
 whose Tenderness and Care may al-
 leviate the Pain of his last Moments,
 pay his Remains the decent Honours
 due to them; and after his Decease
 contribute to revive and continue his
 Memory in Veneration and Esteem.

Besides, as it is to Marriage that Man
 owes his Birth, he seems to be under
 an Obligation to marry, in order to re-
 compensate Society for the Loss it must
 sustain by his Death. This Consider-
 ation determined the wisest Repub-

Obligati-
 ons to it.

licks to make Laws against Celibacy, not only as it prevented the multiplying of the People, but also because they regarded their unmarried Citizens as Persons, who being unconcerned for the publick Safety, endeavour'd to avoid the Charge of maintaining Families of their own, at the Expence of bringing Dishonour and Trouble into those of their Neighbours *

Men's In-constancy unaccountable. It may appear surprizing, that Persons possess'd lawfully of such mutual Happiness, should not be content with their Condition, but should rather seek imaginary Felicity

* The Author imagining what he had said here might seem a Reflection on the Celibacy of the Monastic Orders, makes a short Apology for it, by assigning the Reasons alledged by the Popish Casuists in defence of that Injunction, and making it take its Authority from Christianity itself; whereas it is known to be directly contrary to the Scripture Institution, and altogether an Imposition of their Councils, for the Emolument of the Church of *Rome*.

abroad,

abroad, at the Hazard of committing a Crime and incurring a Punishment. Men are certainly the less excusable in their Deviation this Way, because their Infidelity is more voluntary than that of the Women : Yet it is generally considered as less odious ; either because the natural Freedom and Boldness of our Sex alleviate certain Circumstances of the Guilt, or because Men do not incur so great a Stain in their Reputation. On the contrary, as Woman seems to be (if one may so express it) the *Pearl* of *Nature*, the most beautiful and delicate of all her Works ; and by her Form intended as the *Temple* of *Modesty*, *Fidelity* and *Chastity* ; so when she once departs from the Paths of Virtue, all those amiable Qualities disappear.* The Infamy and Enormity of her Guilt, blemishes that

Of the
Women
infamous.

* See this Sentiment elegantly express'd by Mr. Rowe in his *Jane Shore*, Act IV.

natural

natural Beauty and unfully'd Purity which before adorned her : Nature disowns her ; and she who was an inestimable Blessing, while possessed alone and undefiled, becomes vile, odious, and contemptible, in proportion as she is common.

Women
often un-
justly
blamed.

There are few Women who abandon themselves to such scandalous Lewdness ; and the Irregularity of their Conduct is generally aggravated much beyond the Truth. The Vanity of young Fellows ; the Malice of disappointed Lovers ; the Itch of Censurers, who on deceitful Appearances make no scruple to sacrifice Reputation, usually occasion the Reports we receive to the Sex's Disadvantage. Modesty opposes their Desires : The Tyes and Duty of Marriage check the Thoughts of Licentiousness and Perfidy. Their natural Timidity restrains them from engaging in Intrigues, equally criminal
and

and dangerous ; so that they can rarely break thro' all these Obstacles, but when transported with the most violent Inclinations. Indeed there are Men who employ the utmost Study and Artifice to raise those Passions in their Breasts : It is therefore proper to point-out the Methods by which Husbands may prevent these Destroyers of their Repose from succeeding in their detestable Designs.

C H A P. III.

Of the CHOICE *of* WIVES.

THE first Advice necessary for Husbands to secure their Honour from the Snares laid for it, is to be very attentive in the Choice they make. Some Men suffer themselves to be blindly ensnared with the Charms of Beauty, or a flattering Appearance

Choice of
Wives.

Beauty
alone not
sufficient.

Appearance, without regarding Virtue or Fortune. Such Husbands are seldom long happy : The Fever of Love soon cools : Want remains, and brings on Chagrine and Distaste. The despised Wife, left destitute of every Thing but her Charms, is tempted sometimes to solicit an Assistance, which wounds her Honour more than it relieves her Necessities : So that it is dangerous to marry a Beauty who has neither Fortune nor Virtue, unless the Husband possesses a Sufficiency of both, to supply the Defect.

Advantages of a
good Education.

Chuse such who have been educated by religious and virtuous Parents. The natural Disposition receives great Improvements from a good Education : By this a bad Temper is mended, an indifferent one becomes good, and a good one excellent. We see the fiercest and most savage Animals loose their natural Cruelty

Cruelty by the Care and Kindness of an indulgent and prudent Keeper. The human Heart sure is not more inflexible. The Tenderneſs of Infancy is ſuſceptible of Impreſſions, which no ſucceeding Objects can ever entirely efface. Be perſuaded then, that a Wife who has early imbibed the Principles of Virtue ſeldom goes aſtray, or if ſhe does, is eaſily reclaimed. For this Reaſon always prefer a virtuous Education, even to Quality and Fortune. Nobility is perſonal : Virtue is the nobleſt Dowry, and is *not always hereditary*. *Pride* is often the only Inheritance of the Children of *Heroes*. Chufe a *Friend* above you ; but a *Wife* beneath you, leaſt you marry a *Ty-rant*. She who brings a Title into a Family, thinks ſhe has a Right to Superiority there : She who brings you a Fortune imagines ſhe has a Power to command your Houſe as ſhe pleaſes, and believes her Riches have

C acquired

Equality
of Condi-
tion.

acquired her a Right to domineer. You have nothing like this to dread from a Woman who is well brought up, and of a Condition equal, or inferior to your own: Her Virtue will secure your Honour; her Submission will establish your Superiority; and what her Oeconomy and Modesty will save you, will be equivalent to the largest Fortune.

C H A P. IV.

*How a HUSBAND should behave,
in order to secure the Good Conduct
of a WIFE.*

Fidelity
necessary
in a Hus-
band.

IF a Husband would have his Wife faithful, he should observe the same Fidelity himself. Is not his Violation of all Rules a tacit Permission given to the Woman to fail in her Duty? Can the Example of your Libertinism

Libertinism contribute to her Continence? or do you imagine to secure her Affection by your Neglect and Contempt? An inconstant Husband opens every Door of Gallantry to a Wife. By refusing her the Kindness due to her, he excites her Desires; by his Absence, he gives an Opportunity to others to wound his Honour; while his Example furnishes them with powerful Reasons to inforce their criminal Addresses: Whereas a Husband who does his Duty, suppresses his most dangerous Enemy; renders his Wife insensible to all Sollicitations, and turns all her Attention to the Repose and Interest of her Family.

A constant Husband puts a Seal on the Virtue of his Wife; but he may yet confirm this Advantage, if his Fidelity be accompanied with

C 2 Complaisance

Complai-
fance re-
quisite to
support it.

Complaisance and certain Marks of Respect, suitable to the Quality of the Sex, and the Person who makes a Part of himself. There are few Women but what are gain'd by an obliging and respectful Carriage, which Marriage should never exclude. A married Woman who preserves her Honour and Virtue has a just Title to Regard and Esteem, and a Husband is inexcusable who neglects to fix his Wife's Affection by a few Condescensions, which cost him nothing, and which Self-Love makes very valuable to her : She considers these Marks of Regard as a publick Testimony paid by her Husband to her Merit ; and thinks herself bound to observe her Duty in order to deserve their Continuance.

Good Ef-
fects of it.

The natural Goodness of the Sex makes them very sensible of the Care a Husband takes to please them ;
and

and this engaging Behaviour infallibly secures their Affection, because their Condition allows them no Cause to distrust or refuse it. A Heart, open to us by Duty, is entirely won by these tender and voluntary Tokens of Tenderneſs and Reſpect.

It is well known, Enjoyment is the Grave of Deſire : The Heart in full Poſſeſſion of its Wiſhes, being no longer excited by Hope or Fear, is lull'd aſleep in the peaceful Delights of HYMEN, and its Flame conſequentially languiſhes. It is no wonder if the Eagerneſs of the Lover is loſt in the Indolence of the Huſband ; but at the ſame time, Huſbands ſhould not imitate thoſe Travellers, who, as ſoon as they have quench'd their Thirſt, turn their Back on the Fountain with as much Indifference, as they approach'd it with Deſire. This ſudden Tranſition, from exceſſive Fondneſs to the

Reasonableness of Love after Marriage.

the greatest Coldness, shews that the Courtship, which the Wife ascribed to Love and Esteem, was only the Effect of Caprice or Self-Interest. A Wife is not less disgusted at this new Disregard, than she was charmed with the first Passion : She cannot without a sensible Displeasure, after the Respect and Homage paid her while a *Mistress*, see herself so soon treated with Neglect in becoming a *Wife*. It is therefore not strange, if, receiving these Marks of Complaisance no longer from the Person who should *lawfully* pay them, she is tempted sometimes to accept them from *criminal* Hands. Save yourself and her this Disgrace, by recalling to her Mind the agreeable Remembrance of past Endearments: The Impressions of Love, which are not easily effaced in the Female Mind, are yet longer preserved, when the *Husband* sometimes resumes *that* Tenderness of the *Lover*,
by

Advantages of it.

by *which* they were first made. A Husband should therefore guard against that disobliging Languor or Indifference which so often succeeds Matrimony. Continue, as Occasion offers, those Marks of Friendship and Tenderneſs to your Wife which you so lavishly bestowed on her during Courtship. Her amiable Returns will endear Poſſeſſion to you; and nothing will be capable to mislead her from *that* Duty, which Love and Reason oblige her to obey.

But in advising a Husband to live thus complaiſantly with his Wife, I would by no Means have him shew a blind and exceſſive Indulgence. A blind Indulgence prejudicial. This would be so far from preserving her Affection, that it would loose her Esteem: Such a servile Compliance would make her forget all Ideas of the Respect due to your superior Rank, and by Degrees excite her Contempt.

Contempt. For this Reason, if you perceive that your studied Kindness makes her too presuming on her own Power, and encourages her to take improper Liberties, it is Time to exert your Authority, and not depart from it till you bring her to acknowledge her Dependance, by refusing to her *Pride*, the Respect you paid to her *Modesty*. A Wife will much sooner chuse, by a wise Humility, to secure a good natured and complaisant Husband, than to bear the constant Frowns of a severe Master. Women naturally hate an austere Government, and willingly accept the Means of changing it into an amiable Society. Thus ought you to assume the *Husband* to correct the *Lover*, and put on the *Lover* to soften the *Husband*, always keeping the latter CHARACTER principally in view.

The

The Fair Sex are by Nature Enemies to Rigour and Violence. That Vanity which is the inseparable Attendant on their Charms, the Complaisance usually paid them by the Men, and the Delicacy of their Constitution, make them regard as *Brutes* those who use them roughly. Woe to the *Husbands* who lay violent Hands on their *Wives*; for they can never expect any Advantage from so inhuman a Conduct. Can they hope to strengthen the Bands of Marriage by wounding it in so sensible a Part? Can Affection be produced by Injuries and Force? Is not the using a Wife like a capital Enemy, the Way to break all the Tyes of Union between you, and drive her to Extremities? It is true, no Man of Worth and Honour will ever carry Matters so far: If a Wife gives him just Cause of Complaint, he will express his Resentment in a

D calm,

Women
Enemies
to Violence
and
ill Usage.

Such Conduct
un-
successful.

Benefit of
gentle Me-
thods.

calm, but affecting, manner ; and try by gentle Means to recall her to her Duty. If these fail, he will rather shew his Displeasure by absenting from her Company, than break-out into any indecent Passion in her Presence. He may, if she persists in her Fault, abridge her in her Dress and Expences ; which, tho' it is a sensible Punishment, yet leaves her no Room to complain, as personal Injuries do, the Marks of which are often lasting. By this Means, she is reclaimed rather by Reason than Force, and the Change is therefore sooner effected : For such Women as are positive and vain, are not ready to own a declared Master ; and are sooner reduced to Obedience by Disdain than by Severity. Above all Things, watch the first Moments of their Penitence, and make no Scruple to confess your Concern for the Uneasiness they have suffer'd from your Displeasure : Your Reconciliation

tion will be the more sincere, and your returning Tendernefs awaking that of the Wife, will obtain fuch Promifes from her as will be a fort of Security in your Hands for her future good Behaviour.

Such a prudent Conduct has generally a good Effect; but if a Wife be fo obftinate as not to be reclaimed by it, a confiderate Man will fupprefs his Refentment fo far as to avoid Extremities, and try yet all mild and prudent Methods: If thefe prove ineffectual, it is proper he fhould intimidate her by allowing her juft what is neceffary, confining her to her Chamber, and keeping a ftrict Eye over her Conduct. After all, if ſhe defpifes his Kindnefs, and flights his Anger; if ſhe prefer fuffering the Abridgment of her Pleafures, to enjoying the Effects of his Liberality; if ſhe chufe to languish under his Contempt, rather than to merit his

Resolution
and Firm-
nefs fome-
times ne-
ceffary.

Favour, and break thro' all the Obstacles his Prudence interposes to save her, he ought to consider her as a Devil incarnate rather than a Woman, since Severity only contributes to make her worse. He ought therefore rather abandon her to her ill Destiny, than afflict himself for her Vices. The World, in this Case, separates the Honour of a Man of Probity from the Infamy of his Wife : The Publick pities the Husband, without esteeming him less for his Misfortune ; and looks on the Wife as a Monster, who dishonours and shames her own Sex, naturally wise and modest, without laying any Blame on the Man.

Indifference of
Husbands
censured.

It is certain, that most injured Husbands may blame themselves for their Misfortune. They not only regard their Wives with Indifference as soon as married, but they have even entirely laid aside those Appearances

pearances of Fondness and Complaisance which they affected during Courtship ; and neither in their Actions nor Conversation shew any further Regard to Decency or Politeness.

If you wish your Wife an honest Woman, be yourself an honest Man : Virtue in the Husband necessary. Be guilty of nothing mean, unjust or wicked : Let all your Actions proceed (or at least seem to proceed) from an upright, religious Principle. If by these Virtues you cannot gain your Wife's Affection, you will at least command her Esteem, which will be sufficient to secure your Rights.

Woman, always fond of Respect and Praise, and easily influenced by Women influenced by good Example. Example, insensibly receives those virtuous Sentiments which she sees make her Husband honour'd and esteem'd by good Men, and even respected by the Bad : At least, she hides those
 Faults

Faults of her own, the Deformity of which she sees aggravated by her Husband's good Qualities. Thus, prejudiced by the flattering Sight in which her Husband's Merit places her, restrained by the Thoughts of the Disgrace she hazards in returning his Goodness with ill Usage, she yields to the Force of Example, and submits to her Duty.---- On the contrary, what noble Sentiments can a Wife receive from a Husband of a mean and contemptible Character? What Respect shall she pay one who regards nothing, but daily debases himself by low and unworthy Actions? ---- Some Husbands frequent only Taverns or Publick-Houses, where they leave behind them all Sense and Shame; and come home to their Wives in an indecent and stupid Condition, or rather appear like loathsome Casks, breathing Infamy and Excess. Are these pro-
pro-

And corrupted by
bad ones.

per Objects to inspire a Woman with Respect and Continnence ? ---- Other Hufbands are fraudulent and unjust, always ready to feize the Occafion of deceiving or wronging their Neighbour, and of abufing the Credulity of fuch as truft them. Thefe betray their beft Friends, having no Principle but to ferve their own Intereft ; for which End they ftick at no Means, how infamous and unjust foever. Do not fuch Hufbands as thefe give a fine Example of Fidelity to their Wives ? Is not fuch a Practice an excellent Leffon for their refifting the Temptations that fall in their Way ?

It may feem contrary to Reafon, that the World fhould make the Honour of the Man to depend on his Wife's Conduct, or that he fhould fuffer for a Crime committed againft him-
 felf, and in which he has no Share :

This

Hufband's
Honour
dependant
on the
Wife's
Conduct

This the Comic Poet has well express'd :

*Punish'd for Errors not his own,
Hard is the injur'd Husband's Case :
The Wife commits the Crime ; --- alone
He, guiltless, suffers the Disgrace. **

But this Maxim has not been introduced without just Grounds, since these unhappy Men are generally blameable for their Wives Misconduct : The Treachery is so black, and the Crime so shocking, that they would never be capable of committing it, if their Husbands had not render'd themselves despicable by their Wickedness and Unworthiness : So that, seeing nothing in them

* Des Actions d'autrui l'on nous donne le Blâme.
Si nos Femmes sans nous font une Commerce infame,

Il faut que tout le Mal tombe sur nôtre Dos.
Elles font la Sottise, —et nous sommes les Sots.

which

but what contradicts the high Ideas annex'd to the true Character of Man, they suffer themselves to be dazzled with those apparent good Qualities in others, by which they judge what Men ought to be. Hence it comes that the Husband, despised, as unworthy of the Blessing he possesses, is accounted a Fool, and treated accordingly ; for none but a Woman abandon'd to all Shame, would prefer a Stranger to a Husband endued with all the Virtues requisite to make an honest Man.

There is a certain Neatness which Decency requires in a Husband, whether he lives in Town or Country. The same Dress he assumed to render himself agreeable to his *Mistress*, and gain her Affection while a *Lover*, he should continue to preserve her Esteem after she is a *Wife*. When a Man after Marriage turns careless and slovenly, he runs

E the

Cleanli-
ness a ne-
cessary
Quality in
a Hus-
band.

the Risk of raising Disgust in the Place of Kindness. He should therefore make himself as agreeable as possible to his Wife, to prevent her seeking more agreeable Objects elsewhere.

Decency
of Car-
riage and
Conversa-
tion.

Modesty is, without doubt, the strongest Support of Female Virtue : Part of this they loose in Marriage ; and some Husbands are indiscreet enough to endeavour depriving them of the Remainder, either by loose Discourses, or Indecency of Behaviour. An honest Man is equally above either of these Vices : He will never shock his Wife's Ears with any thing offensive to Chastity ; he uses Marriage without abusing it. The *Persians* invited their Wives to their Feasts or Entertainments, but when once they *themselves* grew warm with Wine, and felt their Discretion a-going, they dismissed them,

them, and sent for their Courtezans
 and Slaves : They were sensible the ^{Custom of}
 Purity of the Nuptial Bed abhorr'd ^{the Pas-}
 the obscene Excesses of Riot and De- ^{sions.}
 bauchery. Let us imitate their pru-
 dent Conduct. Let us exact from a
 Wife no more than Duty requires.
 We shall always leave her Shame
 enough to alarm her Virtue at the
 Appearance of Danger ; and her Mo-
 desty will never allow her to blush,
 by admitting those Liberties from a
 Stranger, which her Husband never,
 out of Respect, took with her.

Such should a Husband be, in or-
 der to make his Wife's Conduct
 agreeable to what his Honour re-
 quires. We shall next offer some
 Means the better to accomplish the
 good End he proposes.

C H A P. V.

General Means to secure the FIDELITY of Wives.

ALMOST all Women are indiscreet in Conversation. This Fault proceeds from their Ignorance, which denies them the Liberty of chusing proper Subjects for Discourse, and obliges them to support long Conversations from a small Fund of Knowledge. For this Reason, a *Secret* so often presents itself to their Imagination, that at last it escapes their Tongue. Yet a Woman will never reveal her own Gallantry; which shews that she is sensible of her Guilt and Danger, and does not engage in it but under the Tyes of Secrecy. It is proper therefore a Husband should take Occasion to hint to his

Women's
Indiscretion in
talking.

Secrecy as
to their
Amours.

his Wife, that there is no Gallant so secret, as long to conceal a Mistress's Favours; and that a Lady often believes her Intrigues secret, while they are blazon'd in the publick *News*, and she is herself the Object of general Satyr and Contempt. In short, ^{Lovers} Lovers imagine they loose the Glory ^{given to} of their Intrigues, when they hide ^{the opposite} their Success: They think their ^{Quality.} Triumph incomplete, if it is not publick. There are so many Examples of their Indiscretion this Way, and the Women themselves are so convinced of it, that they willingly hearken to an Advice, indirectly given, not to expose themselves to such Hazards.---- But on what Grounds can they exact Secrecy from a Gallant?--- After forfeiting their Virtue and Honour by the basest Treachery, can they expect to be treated with Fidelity or Respect? When they have given *All*, their Lovers owe them

Nothing.

A Lesson
to the Ladies.

Nothing. Their Favours are always rewarded with Ingratitude, because they are of such a Nature as destroy all Obligations to Gratitude. Instruct your Wife also that there are Gallants malicious enough to boast, at the Expence of a Woman's Reputation, of Favours they never received; especially if they can authorize their Scandal by the slightest Appearances; so that even the modestest Women are exposed to Calumny, if they admit of the slightest Gallantries.

Way of
recommending
Fidelity to
a Wife.

To combat Vice successfully, it is necessary to oppose it: Contrary to the general Maxims, which aggravate its Excess, and multiply the Number of its Slaves. It is ridiculous to persuade People to fly, what they see follow'd by all the World. Few are at any Pains to resist a Conqueror who subdues all before him; and the Generality

rality do not think they go astray,
 in following the most frequented
 Road. Instead therefore of believing
 all Women guilty of the same
 Weakness, make your Wife often
 sensible how high an Opinion you
 have of *Female Virtue* : Support
 your Belief by Reason, and Examples,
 which you cannot want, and let her
 know that Infidelity seems too black
 a Crime to think it common. Praise
 those Legislators who have enacted
 the severest Laws against it, and such
 as excuse the most cruel Vengeance
 an injur'd Husband can take for so
 shocking an Outrage. You may
 add, that the Fear of falling into the
 Number of *unfortunate Husbands*
 made you long dubious as to Mar-
 riage, because you knew yourself
 capable of the most violent Trans-
 ports, if provoked this Way ; but
 that your good Opinion of the Sex,
 and especially your Confidence in her
 Virtue;

Virtue, had determined you to embrace that Condition. By such Discourses you will inspire her with a Love for her Duty, as well as the Fear of offending.

Precaution to gain the Servants to your Interest.

Besides these Precautions, forget not to have your Footmen and Servants in your Interest. All Female Intrigues are generally conducted by Domesticks; or at least they are privy to them: A Woman will never embark in an Affair of Gallantry if she mistrusts them. Nothing is more easy than for a Husband to secure these by proper Gratifications and Rewards. His threatening them when they fail in their Duty, and turning them off in case they relapse, will make him fear'd and respected. Let your Wife perceive the Confidence you have in your Servants; let her know that you recompense them; and even give her Room to believe

believe your Liberalities are more considerable than they really are, that so you may deprive her of all Hope of corrupting them.

If the Conduct of your Wife appear suspicious; at your Return from Visiting, or after her coming home, if she has been abroad, call one of the Servants who have attended her : Let him find you employ'd either in reading or writing, and after keeping him a Moment, dismiss him without asking a Question, or giving him any Order. In the mean time, your Wife, apprehensive and curious, will be inquisitive to know what he was call'd for ; and not believing his Answer, *that you call'd him for nothing*, she will imagine he has betray'd her. From thence forward regarding him as a Spy on her Actions, she will abstain from giving him any Occasion to make an ill Report,

Method of
discover-
ing a
Wife's
Conduct.

F

Carefully

Other
Precau-
tions as to
Servants,

and Com-
pany.

Danger of
Nurses,

Carefully inform yourself from what Families, and by what Persons, your Wife's Maid-Servants come recommended ; and suffer her to hire none but such whose Character you have no Room to doubt. Suffer no Widows to visit her, who are commonly too free in their Discourses of Gallantry ; and being well-skill'd in the Management of Intrigues, are often chosen for *Confidants*, and ready to give your Wife Lessons how to deceive you.

As much as possible forbid any Visits from her Nurse. Besides the Experience of Age, these sort of Creatures have usually for their Foster Children all the Affection of Mothers, without either their Delicacy or Prudence. They even take a Pleasure to serve them in their Intrigues ; as indeed it is the only Case in which they can be of any Use.

But

But I advise the Exclusion of Widows and Nurses, only in case your Wife appears weak, and capable of a criminal Engagement. If you have sincere Proofs of her Virtue, you need only keep her from those fatal Bawds,* who are hired by Gallants ; ^{and} Bawds. and who are easily known by their Impudence, their Plots, and by the Alteration of your Wife's Conduct.

Try to inform yourself secretly, and as if without Design, from some Person who has been in your Wife's Company, of the Particulars of the Conversation. The next Morning make your Wife believe that she talks in her Sleep, and that she said so and so. Every time you have your secret Intelligence, let her imagine you receive it from herself in her Dreams. You will the more easily persuade her of this, as she knows it is a Weakness many Per-

Method of
keeping a
Wife in
awe.

* *Empoisonneuses.*

sons are liable to, and as she can have no Suspicion of your Artifice. If you can once persuade her she is subject to these *nocturnal Revelations*, you have no more to fear.

It may be hoped these Precepts and General Rules will not be useless to such Husbands as know how to use them ; but we shall now enter into the particular Characters and Inclinations of Women, in order to apply more particular Remedies.

C H A P. VI.

Of RICH WIVES.

THE Wants of Nature are many, and felt with great Violence when we cannot satisfy them. These Wants being multiplied by Marriage, in the Increase of Children,

Children, and Cares of a Family, it ^{Advantages of} Fortune. is no wonder if Men regard the Fortunes as well as the Merit of their Wives ; since there is no Condition in Life so wretched as that of Parents who have a numerous Issue, and are destitute of Means to provide for them. Yet a great Fortune should not be the principal View of a Husband : Let him be content with a small one, if it be attended with Virtue, rather than a large one without it.

It has been observ'd that Women with large Fortunes are generally the ^{Great Fortunes generally assuming.} most assuming ; and that their Husbands, enslaved by the Consideration of their Wealth, often dare not oppose the Liberties they take. If they attempt to reduce them without great Prudence, they have Reason to fear very fatal Consequences. These two Extremes are equally dangerous ; for if a Husband, thro' excessive Complaisance,

Complaisance, leaves his Wife Mistress of his Fortune and Will, she seldom fails to abuse her Power. Diversions then become her sole Business; and as the Transition is easy from lawful to forbidden Pleasures, she suffers herself to be drawn in without Resistance: Especially as she finds herself allur'd by the Attractions with which Vice is varnish'd; and solicited by Persons who both inspire her with a Taste for Pleasure, and smooth her Way to it. If, on the other Hand, the Husband shews too much Authority and Parsimony in reproving the fashionable † Conduct of a rich Wife, her Resentment and Pride often hurry her to such Acts of Revenge as leave Wounds in the Heart sufficient to try the Constancy of a Stoic. Allow the Author to propose the Method he thinks most

† *Mondaine.*

reasonable to save your Honour and Fortune in so delicate a Conjunction.

If you have been blinded by the Splendor of a great Fortune in the Choice of a Wife, you should with the strictest Attention watch the first Steps of her Conduct; and if you find her inclined to Independance and Profusion, seasonably and prudently interpose to check her Desires, You may complain in an affectionate and tender manner of her Disregard for your Person, and taking without your Leave what you proposed to have the Pleasure of granting her yourself. Let her know, by generous Behaviour, that you never intended to be a Slave to her Fortune, but an Admirer of her Virtue; and that your Friendship obliges you to resume your Rank, in order to make her a proper Tender of your Services. After thus securing your Authority, shew your

Extravagance how to be corrected.

your Complaisance : Appear rather the Director or Intendant of her Pleasures, than the Cenfor of her Conduct. When you have thus a little accustomed her to receive thro' your Hands the Supplies of her Vanity, sometimes wait 'till she explains her Necessities to you ; and when you have brought her to ask, by Degrees grow less ready to comply with her Demands : You may even sometimes venture to refuse her such Articles as you think superfluous, excusing yourself by want of Money, or other politic Reasons ; always taking Care to shew no Contempt or Scorn in your Denial. A Woman is commonly more offended with a harsh manner of Refusal, than with the Refusal itself. When you learn the Art of softening your Denial by kind Words, and express the Concern you feel in not being able to grant her Desires, she believes herself half indulged.

indulged.----Thus, by Degrees, you may retrench her within the Bounds you desire, and which are fuitable to your Condition.

The Love of Show or Extravagance is the most common and prevailing Passion of the Fair Sex. Love of Show the prevailing Passion of Women. As they are excessively vain, and are incapable of distinguishing themselves by great or heroic Actions like the Men, they try to attract the Eyes of the World by a shining Appearance. The Men being sensible of these additional Charms, and crowding with Zeal to their Altars, administer new Fuel to their Vanity. Hence it comes, that a *Lady*, with her Head encircled in Bruffels Lace, and her Person sparkling with Jewels and Brocade, is as haughty and insolent as a *Conqueror* at the Head of a victorious Army. There are few Women without this Pride; and

G those

those in particular whose Fortunes are considerable, think this Vanity of Dress is a Debt they owe themselves. It is therefore a Husband's Prudence to suppress this Evil in the Beginning ; for if by Misfortune you are at last impoverish'd by your Wife's Expences, or that you undertake to reform them too late, the Shame of seeing herself degraded, and the Force of Custom, may tempt her to endeavour by illicit Methods to supply that *Appearance* which you are no longer able or willing to support.

Methods

to cure it.

In order to effect this Reformation with less Danger, begin by insinuating, that you think Nature has endow'd her with all the Qualities that can make a Woman truly amiable ; that fine Cloaths would only deprive her of a part of the Attention due to her Merit, if less adorned.

If

If she wants Beauty, praise her Wit or genteel Air. Appear fonder of her when in a plain Dress, than when she is in all her Airs. By these Means you will infallibly prepare her to bear the Alteration you intend: However, be careful not to push your Oeconomy too far, lest you leave in her Mind the Seeds of a lasting Discontent, by disappointing her of making that Figure in Life her Condition gives her Room to expect. It is dangerous to correct one Extreme, by falling into its opposite. Let a just Medium be your Rule, and fear no Misfortunes if you justify your Conduct by good Reasons. Above all, endeavour to convince your Wife, that she is the sole Object of your Attention; that you regulate your Expences with no other View, but to be always in a Condition of supplying her Wants, and of defending her against those Misfor-

tunes from which those of the highest Rank are not secure. Shew her that you are the Trustee or Depository of her Fortune, only that she may have the Pleasure of enjoying it in Repose. The most unreasonable Woman will yield to such wise Remonstrances, for the Sex is easily wrought on by Friendship, Mildness, and Reason, to the Point you desire.

Resolution
necessary.

But granting your Wife should be of an untractable Disposition, and that, her Resentment being exasperated, she refuses all Obedience, remain nevertheless firm in the Execution of your Design: Oppose her with equal Lenity and Resolution; seem only to remit a little in the Height of her Transports, to let her Fire evaporate, without yielding to them. If you once soften or give way after the first Effort, and she escape

escape you a-new, you will always have your Work to begin again, and to no Purpose. Rather punish her Obstinacy and Ill-nature by some studied Indifference or cold Behaviour. When she finds your Firmness, she will come to herself; and you will regain her Heart, if in the first Moments of her Return to her Duty you indulge her with some innocent Diversion or Pleasure, such as you think most agreeable to her Inclinations.

C H A P. VII.

Of BEAUTIES.

IT has been said that the Beauty of a Wife is the most dangerous Rock a Husband has to fear, because it attracts always a great Number of Admirers,

Admirers, and as the Passions it inspires are the most violent, so they expose their Object to stronger Temptations, and consequently to greater Danger. It is however certain, that Beauty is rather the *Guarantee* than the *Enemy* of a *Wife's* Virtue. Allowing it true, that the Charms and Attractions of the Ladies inflame the Hearts of their Beholders ; it is no less true, that these Charms only render their Possessors more cold and insensible of Love. Thus, if Beauty enslaves the Men, it is by no means their Slave : On the contrary, it is almost inseparately attended with Pride, and Lovers are generally received by beautiful Women with more Indifference than they are by others. The Number of Rivals is ever on this Occasion favourable to the Husband, because they undermine and defeat each other. The Respect Beauty inspires them

Beauty in
a Wife not
so dangerous
as
imagined.

them with, makes them more timorous and reserved: A Smile is often the greatest Happiness they have to hope for. In short, if a Wife who is a *Beauty* sometimes forfeits her Virtue, it must be the Effect of long Sollicitation, and great Presents; which a Husband has always Time to perceive and prevent, provided he does not make himself troublesome by his Jealousy, or odious by his Violence. A jealous Man fears and suspects every thing: If by chance he meets his Wife with a Male Acquaintance, he believes their being together an Affignation. He examines nothing attentively, but condemns on the slightest Appearances: He is always restless, melancholy, and morose,--- a Character very proper to inspire a Woman with Aversion, and force her, thro' Despair, into the Guilt of which she is unjustly suspected. I agree, a Husband

Inconveniences of Jealousy.

should

Confining
Wives
does not
answer the
End pro-
posed.

should not indulge his Wife in the Liberty of rambling abroad incessantly, or of visiting in all Companies promiscuously ; but at the same time he should consider she is not born a Slave, and tho' she is the subordinate or inferior Person in the Marriage Tye, yet she is not on that Account to be treated with Tyranny or Contempt. There is nothing more apt to make a Woman break out, than the Appearance of Confinement. We know that this Severity produces no good Effect in the *Countries* where it is practised by Husbands, either from a Distrust of their Wives Virtue, or of their own Merit. The Women there seem to conclude that their Husbands, by claiming a Right to confine them, give them also a Privilege of deceiving them when they can, which makes them seldom neglect the Occasion of escaping their Vigilance.

Restraint

Restraint sharpens their Invention, and renders them ingenious in contriving Opportunities.----On the contrary, we who know the Nature of the Fair Sex; that they dishonour themselves first by dishonouring us; and that the World was made equally for either Sex: Grant them the innocent Liberty of enjoying it, and think ourselves more secure in leaving to themselves the Care of so precious a Treasure, than in trusting it to *Eunuchs* and *Diennas*, or securing it with Bolts and Grates.

It is prudent in a Husband sometimes to praise his Wife for her Beauty, and to express real Sentiments of Affection for her; not indeed with the Air of an enamour'd Lover, or a whining Slave; but like a Man who knows the Value of the Blessing he possesses. A servile Adoration is no more proper to gain a Woman's

H Esteem,

Flattery
sometimes
excusable
in a Husband.

How it
should be
temper'd.

Esteem, than Contempt would be :
 A Wife loves to see her Husband
 shew his Dignity at the same time
 he discovers his Complaisance. His
 Presents and Caresses become more
 agreeable and more important, when
 given with a manly Gracefulness,
 and, seldom fail to inspire her with
 Friendship, Gratitude, and Esteem.

Compli-
 ments ne-
 cessary to
 a Wife.

To the Praises you bestow on her
 personal Charms join the Regard you
 have for her Virtue, always pre-
 ferring it to her Beauty, and letting
 her know how generally it is ac-
 knowledged, and how justly es-
 teemed in the World. These little
 Compliments will make you still
 more agreeable in her Eyes, and the
 good Opinion the World and you
 have of her Virtue, will engage her
 to do nothing unworthy of it ; for
 it is the Nature of the Women, as
 well as of the Men, that what they
 refuse

refuse to their *Virtue*, they will often sacrifice to their *Pride*.

After you have prepossess'd the Mind of your *Beauty*, by this wise Conduct and manly Indulgence, make *Home* as agreeable to her as possible. Let her want no necessary Furniture : Grant her all the Orna-
Ways to please a Wife who is a Beauty.
 ments and Finery which her Condition requires, and your Fortune will allow. By this Means she will have no Temptation or Pretence for receiving Presents, which you should absolutely prohibit her, in order to render ineffectual the most dangerous Weapons her Lovers can employ against you. Procure your Wife a Sett of worthy Female Friends, whose Virtue is neither sour or affected; and let these find certain Advantages in frequenting your House, that they may think it their Interest to please your Wife. Thus

Methods
to guard
her Vir-
tue.

you will have a constant Guard upon her, which will both secure your Honour, and contribute to her Diversion. Be careful to entertain a good Correspondence between your Wife and your own Relations : Cement their Friendship, by proposing Affairs in which their mutual Assistance may be necessary. If any Differences happen, let your Prudence stifle them in the Birth. While your Wife has such Witnesses of her Conduct, you need not be apprehensive of her going astray : How shall she venture to engage in an Intrigue in the very Sight of the Persons injured by it ? On the other hand, do you cultivate as much as possible a good Understanding with your Wife's She-Relations : As they know her Inclination and Acquaintance, you may draw very useful Lights from them ; and the Interest they take in what you have at
Heart

Heart will make them so closely watch your Wife's Conduct, that she will scarce dare to violate her Duty while she has Overseers so intelligent, so just, and so severe.

If, in spite of all these Precautions, you find your Wife has commenced How to break off an Intrigue, if commenced. an Intrigue, wisely dissemble your Resentment, and endeavour without Affectation to gain an Intimacy with her Lover. They will both grow more secure in the Hopes of greater Liberty, which you may render always ineffectual, by making a third Person, sometimes under Pretence of the Pleasure you find in your Wife's Company, sometimes for the Satisfaction of your Friend's Conversation. Study, on these Occasions, to enliven the Discourse, as much as Decency will permit, that by your Love and Respect it may appear your Regard for your Wife's Beauty

Beauty is equal to your Esteem for her Virtue. By this Means you will recall her Attention to yourself; while your Rival, who can have no stronger Weapons, and who is deprived of the Liberty of using them before you, must soon give up the Field. In the mean time, study to ridicule any Errors of the Lover, either in his Discourse or Behaviour; examine narrowly all his personal Defects, or the Vices of his Mind, and expose them to her View. If you find it necessary, represent him as a Rake and Debauchée, and express, by way of Confidence to her, your Regret at being so deceived in the Choice of a Friend. A beautiful Woman's Self-Conceit will make her very susceptible of these Impressions. All the favourable Ideas she had of her Gallant will vanish; and her Coldness extinguishing those small Remains of Hope, which your continual

tinual Prefence and new Indifference left your Rival ; a mutual Neglect will soon ensue between them, and deliver you from all further Inquietude.

If, however, it should happen that your Prudence fails of the hoped ^{Further} Success ; that your Wife continues to ^{Rules.} look favourably on her Lover ; or that he strives by his Kindness to surmount your Indifference , delay not a Moment forming some Pretence for breaking openly with him, so as to leave no Room for a Reconciliation. By this means you will entirely remove him from your Wife, who, after such a Step, can no longer admit his Visits, nor can he take the Liberty to pay them. If, after this declared Enmity between you, you discover any secret Intelligence carried on between them, you have then a Right openly to complain,
and

and exact from her by your Authority, as her Master, what you could not obtain by your Complaisance, as a Husband.

C H A P. VIII.

Of WIVES addicted to Gaming.

Love of Gaming a tyrannical Passion. **O**F all the Passions that besiege the Heart, there is none more tyrannical than the Love of Gaming. All others make, at least, some Amends to us for the Pain they give us, by the Enjoyment of their respective Objects. The Gamester, on the contrary, feels the most exquisite Torment when he is at the Height of his Desires. Every thing should hinder Men from abandoning themselves to this Passion, and every thing

thing should cure them of it, even while they attempt to gratify it. There is no Amusement on Earth which is so void of real Entertainment: Every thing about it has a strange, sour, and melancholy Aspect: Even the Spectators are condemn'd to a stupid and dead Silence. The *Gaming-Table* is a Place where People meet to strip and ruin one another, in which they succeed perfectly well, for sooner or later they are all equally undone. What is surprising is, that the Fair Sex is not exempt from this Madness, and that it is so hard to eradicate it. I imagine, however, that the Cure is possible, and that a Husband will compass it by using the Means laid down. This is an Article deserves all his Attention; for neither the Virtue of a Wife, nor the Fortune of a Husband, are ever exposed to such desperate Hazards as by her following

I the

the Impulses of this *curfed Passion*. The most constant Virtue has shewn by its Wrecks, that it is not Proof against the sudden Strokes levell'd at it by this fatal Prepossession.

Ways to
correct it
in a Wife. The surest Method of correcting this Infatuation in a Wife, is to dissemble your Knowledge of it, and to attack her indirectly. As she thinks her Inclination this way no Crime, she seeks neither to conceal nor vindicate herself; and her Pride seeing no Disgrace in a Defeat which brings the Victor no Glory, you will the more easily triumph over her. For this Reason I advise a Husband, who knows his Wife possessed with this Passion of Gaming, to declare himself a *Gamester*. Let him act as if his Affairs were in the least Disorder, counterfeit great Losses, and appear in continual ill Humour. His Wife, alarm'd at these Excesses, and seeing how

how pernicious they are likely to be, will not fail to condemn them, and preach up to her Husband a more regular Life ; but he must not yield to her first Intreaties. Let him continue to support the Character he has assumed, and contrive so, that by some [*pretended*] ill Stroke of Fortune, his Family may fall into pressing Want, which his Wife may feel the Severity of, and impute her Sufferings to his Losses. He will then have the Pleasure to hear her inveigh in violent Terms against him, at the same time condemning her favourite Passion ; and lament with Tears the wretched State to which she is reduced. Let him then, as if touched with the Force of her Remonstrances, promise to correct his Errors from that Moment. By his imaginary Change, let Plenty, Peace and Order re-appear in the Family. He may then take Occasion, in his Wife's

Presence, to compare these new Advantages obtain'd by his Reformation, with the Misfortunes his Gaming brought upon his Family. Let him lavish his Thanks to her for opening his Eyes, and saving his Fortune from the Ruin that threaten'd it. The Wife will applaud her Success; will relish all the Advantages of it; and will be afraid herself to act contrary to the good and salutary Advices she has given. Struck with Terror at the Disorders which accompany this dangerous Passion, and for fear of awakening it in her Husband, she will suppress it in herself.

Another
Method.

Tho' this Method seems infallible, I shall propose some others, because there may be Husbands either unwilling, or not in a Condition to use it. Manage then so, that your Wife may see Things in such Confusion at Home

Home at her Return from Play, that she will be afraid to go Abroad again. To-day let her find her Footman turn'd off; To-morrow discharge her Cook, and the next Day her Waiting-Maid; and dismiss them all under Pretence that they take no Care of their Duty in her Absence, which you may justify by letting her see her Furniture spoil'd, her China broke, and her Toilet in Disorder. Reduce her thus so often to the Necessity of serving herself, that her Spite and Vexation may get the better of her Folly. This will the sooner happen, if for want of Servants she is often obliged to dance Attendance at her own Door before she can get in. Her Vanity will be so mortified at this Humiliation, that she will sacrifice every thing to appease it. You may besides give your Orders to the Cook so late, that the Lady when she comes home at Night may be obliged
to

to go to Bed supperless. The next Day at her Return to Dinner, let her find nothing provided,--- or at least nothing she likes. These Inconveniencies will soon become insupportable to her. - - You will thus insensibly recall and fix her to the Care of her Family, as you may prudently insinuate to her that she has been the sole Occasion of all those Disorders which she found so intolerable.

From the first Day of her Reformation represent to her the Order that is restor'd in the Family, by her resuming the Management of her Affairs out of the Hands of ignorant, idle, or dishonest Servants. Make her sensible of the Repose she has procured herself, and which will be again destroy'd if she should relapse into her former Frenzy.

When

When you are informed, or guess by her melancholly Air, that she has lost considerably at Play, do not load her with Reproaches, or weary her with Remonstrances, but calmly point-out to her the Precipice which lyes open to her View. Lay before her the Fate of *Celimene*, whom her Husband, by his blind Indulgence, has suffer'd to fall into the lowest Misery. Shew her that it is your just Foresight of such a Calamity which obliges you to prevent the Ruin of your Family; rather to guard from Beggary a Wife you love, than for any Self-Interest of your own. Conjure her pressingly, and with an Air of Authority, to spare you the Pain of forbidding her absolutely the Indulgence of a Passion which you would much rather she would quit of her own accord. Your Reasons, your Lenity, and the
Dread

Dread of the Misfortunes you have prophecy'd, as the Effects of her Irregularity, will probably produce all the Effects you can desire.

Gaming
a violent
Passion.

It is not possible that Peace or Decency can long continue amongst Gamesters. Riches being at Stake, and just ready to take Wing, keep every one attentive to their present Interest, and throw out all the mutual Civilities usual in ordinary Life. The ruling Passion of Self-Interest or Avarice which presides at Gaming snatches off the Mask, and, on the least Difference which the Chance of Fortune produces, displays every Body in their true Light. The two Sexes on this Occasion find themselves equally exposed to the Transports of their mutual Passion. Learn to take Advantage of the Grief your Wife is plung'd into, when she has suffer'd such Affronts: Lament her Infatuation,

Makes a
Wife liable
to Affronts.

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Infatuation which lays her open to the most insolent Indiscretions : Ask her if it becomes a Woman of Family and Reputation to mingle with the lowest and most infamous of her Sex, whom yet the *Gaming-Table* admits without Distinction? Ask, Who she thinks will for the future esteem her, if she continues to frequent the Company of Persons so contemptible, who will even treat her with Contempt in time, if, upon a due Reflexion, she does not break off their Acquaintance. By these Reasons you will interest her Honour and Self-Love powerfully to counter-balance the Force of her unhappy Inclination.

There are, however, many Women who may not be prevail'd on by these prudent Remonstrances; and it is in effect the Duty of a Husband to be sensible of whatever gives his Wife Pain : But in this Case let your

How a
Husband
should re-
sent them.

K Resentment,

Resentment be directed by your Prudence. For instance, if your Wife be of an impetuous and revengeful Disposition, appear concerned for her Grief, without entering into the Transports of her Passion:-- Tell her, the Desire you have to revenge her Affront is only restrain'd by your Concern for her Reputation, and for your mutual Safety ; that you risque these in maintaining a Quarrel, which must publish her to the World as one of those inconsiderate Women who, tho' they are the first to give the Occasion, are always the first to make the Complaint. Shame and Vexation will soon oblige her to quit the Company, whose Presence awakens in her Mind the Memory of an Injury unreveng'd ; and it will be no hard Matter to prevent her engaging in such *Societies*, when once she is convinced that by her doing so she is exposed to new Affronts.

But

But if your Wife be of a soft and mild Disposition, you may openly disclose your Grief at being inform'd of her Quarrel. Dress up the Affront she has received in the blackest Colours possible : Shew her the Share you feel in what has happen'd to her by the most lively Marks of your Resentment : Threaten the Persons who have offended her with the most cruel Vengeance !---Her natural Timidity will soon bring her to right Apprehensions : She will conjure you to appease your Anger, and to save both of you the Trouble and dangerous Consequences of pursuing violent Measures. She will not fail even offering to forget the Affront, on your Promise to drop your Resentment.

A third
Method to
reclaim a
Wife ad-
dicted to
Gaming.

Amongst all the Methods to cure a Wife addicted to Gaming, there is none more easy or infallible than this. ---- Follow her to all the Places she frequents for this Diversion: Overlook her *Game*, and continually find Fault with her, under Pretence of instructing her. Your Presence and your Lessons will soon become equally intolerable: She will grow quite disconcerted, and loose all Taste for the Diversion. Vexation and Spite will succeed; and she will rather chuse to give up her Fondness for Play, than have such a constant Cenfor and Witness as you, especially if you leave her at full Liberty as to all other innocent Amusements.

Under this Article I would by no means comprehend those Ladies who only play sometimes for mere Entertainment,

tertainment, and where the Loss or Gain is inconsiderable. It is proper the Sex should spend some of their leisure Hours in such Amusements, to prevent their falling into Melancholly, or a worse State of Health.

C H A P. IX.

Of WIVES given to Coquetry.

COQUETS are neither so weak, nor so good-natured, as is commonly imagined. As they are very little concerned about the Sufferings of their Lovers, so they give themselves no great Trouble to relieve them. The Liberty they take in talking is their greatest Crime. Their Fire evaporates in Words: Their Inclination dissipates itself in Gaiety.

Character
of a Co-
quet.

Gaiety. They seldom fix on one Object, and never fix long. Enemies to Sighs and Complaints, they will not listen to them; whence it comes that their Lovers, forced to divert their Passions, become less moving, and consequently less dangerous.

A Coquet
Wife.

Dotards and Gown-Men are no Rivals to be dreaded with Coquets, who only make a Jest of the languishing Recital of their Pains: Yet it is proper that a Husband should prevent their Affiduities to his Wife, least in time they should, by learning her Foible, be taught to personate the *Character* she likes, and by their Presents, in the End, corrupt her Fidelity.

Fops their
Favou-
rites.

On the contrary, guard against the Fop, who, to his vain-glorious Airs, knows how to join Satyr, and translates

duces all sorts of Persons, especially such Ladies as he knows disagreeable to his Mistress. Women always hear with Pleasure other Women spoken ill of; but the Coquet is fonder of this kind of Detraction, than she is of her own Praises.--- Thus, these young light-headed Fops, who have already prepossess'd their Esteem by a *smart powder'd Toupée*, an *embroider'd Waistcoat*, and *open Breast*, are always favourably heard when they entertain the Coquet with the Sacrifice of another's Reputation; and if, with these wretched Advantages, they are generous, they are in a fair way of succeeding with their Mistresses: For the Coquet is passionately fond of Entertainments and Treats, where her natural Sprightliness, being exalted by Wine; Dancing, and good Humour, sometimes carries her
greater

greater Lengths than are consistent with her Husband's Honour.

Discard, therefore, all Fops * from your Wife's Company. Her own natural Levity will furnish you the Means. As Love takes no deep Root in her Heart, she is at no Pains to prevent your Care in removing her Lovers ; and provided, during the first Days of their Absence, you can personate their Character, pay a few handsome Compliments, and behave like a kind Husband, you will soon put these Sparks out of her Head.

Fond of
Intrigue.

But if a Coquet is easily separated from her Lover, it is as certain, that her Lover can as easily renew the Correspondence. If your Vigilance denies him all Access to your House, he will form an Appointment with

* *Petit-Maitres.*

her

her at the House of some *Confidante*, where an Entertainment is provided for her. On the Day of Rendezvous you will find her profuse of her Careffes and Fondness : She will not fail to ask what Business you have on your Hands, that she may regulate her Time accordingly. Look on these Favours and Questions as an Advertisement of her secret Design, but take care to hide your Suspicion. In order to inform yourself further, answer that some Friends have invited you to a Party of Pleasure, which you intended she should have shared, in case they would take no Excuse. If, on this Reply, she cools in her Careffes, and her Cheeks grow pale, you need no longer doubt her ill Intentions. The better to elude them, pretend to appear uncertain as to your accepting the Invitation, and narrowly observe the Fear she is in, least she should loose

Means to
disappoint
them.

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the Opportunity of giving Notice to her Gallant of the Disappointment, and of referring the Interview till another time. By your thus detaining her, the Lover will find himself at a fruitless Expence, while his Mistress looses the Benefit of it. In the mean time your *Fop-Rival*, as fickle, and as ready to change as your *Coquet*, fretted at the needless Charge he has been at, and suspecting his Mistress of Indifference or Inconstancy, will go in search of a better Fortune. There is only one Inconvenience yet to be dreaded from this Scheme: Your Wife, who has pass'd the Time in Vexation for her own and her Lover's Disappointment, will be impatient next Day to make Amends, by excusing herself to her Spark on account of your preventing the Affignation. If you suffer them to come to an *Eclaircissement*, all the Precautions

cautions you have taken will only serve to hurt yourself. Your Wife will justify herself to her Lover by Marks of Tendernefs, which will easily obtain his Pardon, and instead of difuniting them, you will find you have only contributed to cement their Acquaintance. Your beft Policy is therefore to prevent their Meeting, and hindering Matters coming to a Reconciliation.

As much as you ftudied to keep at home on the Day of your Wife's Appointment, appear as impatient to go abroad the next, under pretence of the moft earneft Bufinefs. Retire to fome neighbouring Houfe, from whence you can fee whoever goes out of your own. Your Wife will not be long at home after you: When ſhe comes out, obferve her at a Diſtance, and as ſoon as you have fix'd her, go boldly to the Houſe

which you have seen her enter : Pretend your coming there is owing to an anonymous Letter you received the preceeding Day from some unknown Person, who desired to meet you there ; but that having Business on your Hands, you could not come sooner. † After appearing for some time at a Loss what to think of the Adventure, pretend you suspect it is your Wife's Contrivance. As you have surprized her in no Condition or Company that can offend you, she will, prompted by her natural Vivacity, enter into the Jest, and take no great Pains to rectify your pretended Mistake. If, by the apparent Sincerity of your Joy, she is confirmed you are really of that Opinion, you may assure yourself of Success ; for, imagining you have no

† 2. Whether this be a practicable Scheme ?

Suspicion

Suspicion of her Virtue, she will be at all imaginable Pains to prevent your making any disadvantageous Reflexions ; and seeing herself surprized in a private Interview, she will suspect the Lover of betraying her, and her Fondness will turn to Aversion and Contempt. The Spark on his Side will believe it a concerted Plot between you, and that he is the *Dupe* of his Mistress. The *Confidante* will imagine herself betray'd by People who wish her no Good, and fearing the Consequences of such a Discovery, will no longer intermeddle in the Intrigue.--- Thus, the *Lover*, *Mistress*, and *Confidante*, being equally disconcerted, the Amour will drop of Course.

The *Coquet* is easily surprized, but then she extricates herself wonderfully out of it: No Change of Countenance betrays her ; she is never

Vivacity
of the Co-
quet.

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ver at a Loss for Reasons to excuse herself, and has always sufficient Presence of Mind to clear herself of the Perplexity.

Precaution
in surpriz-
ing her.

If you enter the Apartment of your Coquet unexpectedly, and she flies to meet and stop you with extraordinary Caresses, it is ten to one but it is to give her Lover Time to hide himself, or to favour his Escape. Let this artificial Tenderneſs, design'd to blind your Eyes, put you on your Guard ; but take care to shew no Signs of Suspicion. In order to discover the Truth, appear careless about it ; for if you shew the least Confusion, the Lover will get away. It will be easy for you to perceive this by your Wife's Motions. If the Lover find it too hazardous to escape, he will pretend to appear before you as if just enter'd : You will perceive him confounded, and afraid
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to cast his Eyes on your Wife. However, treat him civilly, and part with him in the same manner.

A Day or two after tell your Wife, with an Air of Resentment, that such a one (meaning her Lover) said in good Company you had surprized him with her, and that he had got off in the manner, you may relate to her, from your own Observation. Add, that you had this Account from a Friend who was present at the Recital : Express your Discontent without flying into Passion. Your Lady, convinced of the Truth of the Fact, will appear disconcerted at what she hears; and justly incens'd at her Lover, will endeavour to represent him to you as an inconsiderate Fellow, who makes no scruple of a Lye. She will accuse her own Simplicity, in looking on him as a
sincere

sincere, virtuous Friend, and will banish him her Thoughts for ever, as she no longer doubts of his Falseness and Indiscretion.

The more you have Cause to applaud this prudent Policy, which saves your Honour, without the Hazard of a Lampoon ; the more you will repent your Conduct, if, in surprizing your Wife at a suspicious *Interview*, you break out into any extravagant Transports. Besides the mutual Danger of a sanguinary Quarrel, scarce avoidable in this Case, you lay the Foundation of an eternal Aversion between you and your Wife. The Remembrance of the reciprocal Affronts and Reproaches which pass on these fatal Occasions remain deeply engraved on the Heart, and always resist the kinder Sentiments which Conjugal Love would inspire. Besides,

fides, Appearances are often deceitful, and your blind Jealousy may perhaps lead you to condemn a Woman wholly innocent, or at least not greatly criminal. The sudden Presence of a Husband, from whom Persons would remove the least Umbrage, may often hurry them into a Behaviour, which seems to condemn those, who only act so, in order to avoid all Appearance of Guilt.

Be very cautious, therefore, in forming the Suspicions which the Conduct of a Coquettish Wife may <sup>Circum-
spection
necessary.</sup> be apt to raise of her Virtue. Consider that the least Noise tarnishes your Name, and renders you the Jest of the Publick. Each Sneerer adds some new Circumstance to embellish the Tale; and the most simple Adventure is soon dress'd out in the most shocking and odious Colours, the Infamy of which all re-
M fects

Women
fond of ap-
pearing
modest.

flects on you. A *Coquet*, who thus fees her Reputation entirely lost, needs no great Intreaties to revenge herself on a Husband (whom she regards as the Author of her Shame) by confirming him in the *real Possession* of that *Title* which his Jealousy unjustly assumed. Women naturally love *Modesty*, or at least the Reputation of it, and when once they have forfeited this *Character* with the World, they are not at much Pains to preserve its Appearances. This Misfortune, however, is not inevitable; and by observing the following Rules, you may preserve your Name from the Blemishes with which your Imprudence has threaten'd it.

When, after the first Emotions of your Passion, you are come to yourself, express to your Wife in a mild and obliging, but manly Way, the
Concern

Concern you are under for the Disturbance your Resentment has raised. Impute it to your Jealousy,--a Passion inseparable from violent Love ! Condemn your Suspicion, that has led you so unjustly to doubt her Fidelity. Confess freely to her, that all the World blames your Alarms ; that her Virtue is so universally acknowledged, that nobody entertains the least disadvantageous Idea of her Merit. By these Marks of your Penitence, and kind Assurances, you will dissipate all Hatred out of her Mind : She will become sensible of your Affection : Her Vanity will determine her to live on good Terms with you, in order to preserve the general Esteem with which you have flatter'd her.

Never confine your Coquet to the Company of Prudes. The Violence of such a Constraint would only make her more sensible of Gallantry.

Directions
to manage
the Co-
quet.

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The sprightly Conversation of those of her own Sex often contents her Humour, and prevents her thinking of any thing further : But too long a Familiarity and Habitude with such is dangerous. Words make no great Impression on a *Coquet's* Mind, but she is easily led away by Examples. As those of her own Stamp, who have Intrigues, make no great Mystery of them to their Acquaintance, I am of Opinion a Woman exposed to such Temptations can make no long Resistance. For this Reason you should prevent her forming too great Intimacies of this kind ; and by preserving yourself, an inviolable Constancy to your *Coquet*, you will infallibly secure your Honour from all Hazard of Ship-wreck.

C H A P.

C H A P. X.

Of WIVES that are Prudes.

OF all Women, *Prudes* are the least to be distrusted ; and if ^{Character of a Prude.} their Husbands receive any signal Injury from them, it must be greatly their own Fault. This is not owing to their Virtue being more solid than that of others, but because they are greater Slaves to their Reputation, and, unless uncommon Circumstances concur, never engage in a secret Amour. Entertainments, Pleasures, Diversions, which allure other Women, have no Effect upon them. They even reject Presents and Bribes with Contempt : Not the *Showers of Gold* which melted a *Danaë*, can corrupt

corrupt a *Prude*. This is a great Advantage to Husbands, especially *with us* ; for our modern Lovers, who are Enemies to the tedious Method of sighing necessary to gain a *Prude*, try to succeed by the help of foreign Assistance : But when once they see their Courtship scorn'd, and their Presents rejected, they mistrust their other Qualities, and are unwilling to purchase an uncertain Hope at the previous Expence of long Disquiet and real Pain ; --- so that, despairing of Success with a *Prude*, they quit the Attempt.

The Man
who is the
most dan-
gerous Ri-
val.

A Man of some Learning, whose Reason and Judgment are ripen'd by Age and Experience, is the most dangerous Rival you have to fear, if your Wife be a *Prude*. The mutual Pleasure they receive from each other's Conversation, is heighten'd by the Conformity of their Ideas and Characters.

Characters. From hence, in time, there arises a strict Intimacy and Friendship, which by reciprocal Marks of Sincerity and Esteem insensibly degenerates into Love. It is no easy Matter for a Husband to triumph over a Passion thus formed, when he has neglected it in the Birth and Progress. This is not an accidental Flame, like that which blazes in the Heart of a Coquet. It is a secret Fire which penetrates the Soul of a Prude; the more violent, as it has been long prepared by Submission and Respect; and the more lasting, as it is nourish'd with Assurances of Constancy and Fidelity.

As a Passion of this Nature is easily foreseen, it is as easily prevented. How to prevent her Engagement, Take care only that your Wife contract no Habitude or Intimacy, by receiving *regular Visits* from the *same Person*; for as only Length of Time

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can make the Services of a Lover effectual with a Prude, you may, before her Heart is prepossess'd, wholly reduce her to that manner of Life your Prudence shall prescribe: She will even confine herself to the strictest Course of Behaviour, if you insinuate to her that your Respect for her Person is founded on your Esteem for her Virtue, and hint artfully to her that all the Husbands of your Acquaintance propose her as a Model to their Wives. She will regard these Considerations as new and indispensable Obligations laid on her to be wise; and she will chuse, like *Lucretia*, to bleed, rather than suffer her Chastity to bear the slightest Attainder.

But if your own Neglect has suffer'd your Wife's *Platonic* Friend to inspire her with Sentiments very opposite

Or disap-
point it.

posite to the Delicacy of your own, let Prudence assist you to cure a Passion fatal to your Honour. You will easily perceive her Wounds, by her Melancholly and Pensiveness ; whereas the Coquet always appears most sprightly and fondest of her Husband, at the Time when she has conceived an Affection her Duty disapproves. The Prude, more deeply wounded, and entirely employ'd with the Object of her Desires, is lost in these new Meditations.--- As it is only the good Qualities of her Lover which have gain'd her Esteem, she slips no Occasions of pointing out his Merit by these ; and fancies the Praises bestow'd on his Virtues will entirely remove any Suspensions her Husband may have of an Attempt on his Honour. Make Use of the Knowledge these Symptoms give you to prevent the Accomplishment of

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your Disgrace. Express your Apprehensions to your Wife with a proper Degree of Resentment : Shew the greatest Suprize in being oblig'd so much as to form a Doubt of her Fidelity. ---- " You ! who, secur'd
 " by the Guard of her Virtue, expected a Right to constant Tranquility ! You ! who hoped her Piety had render'd her Heart inaccessible to all criminal Passions !
 " What ! shall you find yourself reduced to the Necessity of apprehending the terrible Consequences of such an Engagement ?"--Then, after a short Recollection, add-- " No, Madam, my Suspicions are unjust ! You are the wisest of Women, exempt from the Foibles of your Sex. My Love too easily gives into Appearances ! but alas ! I am tormented by a blind Jealousy ! which intreats of you the
 " Banishment

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 Man

“ Banishment of its Object.----Grant
 “ me this Vindication of your Vir-
 “ tue! Grant this Satisfaction to
 “ my Tendernefs !”--By fuch a mild
 and obliging Apology, you will ob-
 tain more from her than by your
 Anger. Her Prudence will not
 scruple to make this Sacrifice to her
 Modesty and Pride. Tho’ her Heart
 may not at first soon difengage itfelf
 from its Paffion, yet Time will by
 Degrees weaken and erase it, and
 leave you no Cause of Complaint. If,
 however, you would be entirely fe-
 cure, obferve the following Di-
 rections.

Some Days after you have ob-
 tain’d from her the Difmiffion of her
 Lover, as if you were inform’d of
 her feeing him privately, complain
 to her in a warm and paffionate
 Manner of her ill Conduct and ex-
 N 2 ceffive

Ways to
 fecure the
 Prude.

cessive Weakness in so far abusing your Confidence : Threaten her with the lowest Contempt, the last Extremities, even to Separation. If your Suspicions are groundless, your Wife will calmly accuse her ill Fortune, which exposes her unjustly to such Reproaches and Menaces : But if, blinded by her Passion, she has had, or meditated an Appointment with her Lover, all her Assurance will sink at your Charge.---Trembling and confused, she will endeavour by her Tears to supply her Excuses ; and her Confusion will contradict what her broken Expressions would persuade you to believe. In the mean time, whether she be innocent or guilty, yield (or at least pretend to yield) to her Justification : Seem to be sensible of her Virtue : Accuse some of her own Sex (whom you need not name) of intending

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to trouble your mutual Repose. By this, believing herself both envy'd and narrowly observed, she will be cautious of giving Occasion for the Extremities you have menaced her with. To belye these pretended Calumnies, she will gladly embrace the Company of such virtuous Acquaintance as you shall recommend and approve : She will renounce the *Lover*, both to secure her *Husband*, and to preserve her *Reputation*, --- *two Advantages* which a *Prude* endeavours to acquire and keep, at the Expence of all she holds dearest in the World.

These are a Part of the Counsels Conclu-
 which Reason dictates to sion. *Husbands*
 to preserve the Affection and Fidelity of their Wives. It is probable, the Use of these Rules may not be unsuccessful. They will succeed yet better in fixing Wives to their Duty,
 if

if Husbands, by their Example, inspire them with true Sentiments of Virtue. For this End, they need neither catechise, nor preach Penance to them: It will be sufficient calmly to represent the strict Tyes which Religion lays on them, --- Tyes no way inconsistent with Natural Reason: But let these Remonstrances seem to rise in Conversation, and as if they flow'd from the Heart. After your Wife has hear'd a Sermon, or been reading a good Book, take the Opportunity to strengthen the Impressions she has received from Morality: Represent to her often *Christian Virtue*, shelter'd from Envy, Calumny, Remorse, and all the deplorable Evils of this Life; attended by Esteem, Tranquillity, and inward Comfort, and crowned with the just Hope of one Day possessing that *G O D*, whose Perfections

tions, then visible and known, will enflame the Soul with an immortal Love. To these Images, oppose the Contrast of an Eternity of Misery, the sole Idea of which is enough to terrify the most obdurate Sinners, and render ineffectual the strongest Temptations to Vice.

F I N I S.

